

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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HEARKEN, O YE LATTER-DAY SAINTS, AND ALL YE INHABITANTS OF THE EARTH WHO WISH TO BE SAINTS, TO WHOM THIS WRITING SHALL COME.

(From the Deseret News.)

Happening lately, while on a preaching trip to Cache Valley, to pick up a book which was lying on a table in the house where we were stopping, we were surprised to find that it was the book bearing the title, on the outside, of "Joseph Smith, the Prophet;" and on the title page, "Biographical Sketches of Joseph Smith, the Prophet, and his progenitors for many generations, by Lucy Smith, mother of the Prophet; published for Orson Pratt by S. W. Richards, Liverpool," &c. Our surprise at finding a copy of this work may be accounted for, by the fact of our having advertized some time ago that the book was incorrect, and that it should be gathered up and destroyed, so that no copies should be left; and, from this, we had supposed that not a single copy could be found in any of the houses of the Saints.

We now wish to publish our views and feelings respecting this book, so that they may be known to all the Saints in all the world. In Great Britain diligence has been used in collecting and in disposing of this

work, and we wish that same diligence continued there and also exercised here, at home, until not a copy is left.

The inquiry may arise in the minds of some persons, "Why do you want to destroy this book?" Because we are acquainted with individual circumstances alluded to in it, and know many of the statements to be false. We could go through the book and point out many false statements which it contains, but we do not feel to do so. It is sufficient to say that it is utterly unreliable as a history, as it contains many falsehoods and mistakes. We do not wish such a book to be lying on our shelves, to be taken up in after years and read by our children as true history, and we therefore expect the High Priests, the Seventies, the Elders, the Bishops, and every one in the Church, male and female, if they have such a book, to dispose of it so that it will never be read by any person again. If they do not, the responsibility of the evil results that may accrue from keeping it will rest upon them and not upon us.

Without entering into all the details of the writing of this book and its production in print, we may say that at the time it was written, which was after the death of the Prophet Joseph, mother Smith was seventy years old, and very forgetful. Her mind had suffered many severe shocks, through losing a beloved husband and four sons of exceeding promise, to whom she was fondly attached, three of whom had but recently fallen victims to mobocratic violence, and she could, therefore, scarcely recollect anything correctly that had transpired. She employed as an amanuensis a lady by the name of Coray.

Those who have read the history of William Smith, and who knew him, know the statements made in that book respecting him, when he came out of Missouri, to be utterly false. Instead of being the faithful man of God, and the Saint which he is there represented to have been, he was a wicked man, and he publicly expressed the hope that his brother Joseph would never get out of the hands of his enemies alive; and he further said that if he had had the disposing of him, he would have hung him years before.

When the book was written, mother Smith sent it to us to examine. In company with some others, who were acquainted with the circumstances alluded to in the book, we read the manuscript, and we soon saw that it was incorrect. We paid the amanuensis who wrote the book for mother Smith for a copy of the work, and that copy is now in the Historian's Office, and has been in our possession ever since we left Nauvoo. But the original manuscript was purloined, we suppose, from mother Smith, and went into the hands of apostates, and was purchased of them by Orson Pratt. He had the work published in England. We do not know that Samuel W. Richards, who printed the work, knew anything about the manner in which it was written, or how brother Pratt obtained it. He printed it, we suppose, as he would any other book. But brother Pratt had it printed, and published it, without saying a word to the First Presidency or the Twelve about what he was doing. This is

the way the book came into being. It was smuggled, juggled and foisted into existence as a book.

The preface of this book was written by brother Orson Pratt. In that he stated that the book was "mostly written previous to the death of the Prophet, and under his personal inspection," which statement is false, and which brother Pratt afterwards corrected in the DESERET NEWS, March 21, 1855, as follows:—

"This work was first published in England, in 1853. I procured the manuscript while on my last mission in the United States, and was informed, at the time, that most of the work was written under the inspection of the Prophet; but from evidences since received, it is believed that the greater part of the manuscript did not pass under his review, as there are items which are ascertained to be incorrect."

Many of the Saints may not know that the book is inaccurate; but those who have been instructed respecting its character, and will still keep it on their tables, and have it in their houses as a valid and authentic history for their children to read, need rebuke. It is transmitting lies to posterity to take such a course, and we know that the curse of God will rest upon every one, after he comes to the knowledge of what is here said, who keeps these books for his children to learn and believe in lies.

We wish those who have these books to either hand them to their Bishops for them to be conveyed to the President's or Historian's Office, or send them themselves, that they may be disposed of; and they will please write their names in the books, with the name of the place where they reside, and if they wish to hand them over without pay in return, state so; and if they wish to get pay for them, state whether they desire it applied on Tithing, or wish the value returned in other books.

When we commenced this article, we did not think of extending our comments beyond the work already alluded to. We consider it our duty, however, and advisable for us to incorporate with this which we have already written, our views upon other doctrines which have been extensively published and widely received as the

standard and authoritative doctrines of the Church, but which are unsound. The views we allude to, and which we deem objectionable, have been published by Elder Orson Pratt. We have expressed our disapproval of some of these doctrines through the columns of the MILLENNIAL STAR, published in England, and the DESERET News of this city. There are others, however, of a kindred character, which have not been alluded to in public print, that also require comment, in order that a correct understanding may be had by the Saints respecting them. We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought not to transmit to them. The interests of posterity are, to a certain extent, in our hands. Errors in history and in doctrine, if left uncorrected by us who are conversant with the events, and who are in a position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them. Such a construction could very easily be put upon our silence respecting them, and would tend to perplex and mislead posterity, and make the labor of correction an exceedingly difficult one for them. We know what sanctity there is always attached to the writings of men who have passed away, especially to the writings of Apostles, when none of their cotemporaries are left, and we, therefore, feel the necessity of being watchful upon these points. Personal feelings and friendships and associations ought to sink into comparative insignificance, and have no weight in view of consequences so momentous to the people and kingdom of God as these.

Moses wrote the history of creation, and we believe that he had the inspiration of the Almighty resting upon him. The Prophets who wrote after him were likewise endowed with the Spirit of revelation. The Apostles of Jesus Christ, the Savior of the world, the personal witnesses of his ministry, revealed many great and glorious

truths to the people. The Prophet Joseph, in our own day, was chosen of God, and ordained as a Seer and Revealer, and was made the means of bringing much knowledge to light respecting God and the things of God. But none of these Prophets and Apostles—no, not even the Son of God himself—has ever been able, to our knowledge, to inform the world respecting the “Great First Cause,” and to explain how the first organized Being was originated. They never were able to reveal to man that every part of the Holy Spirit, however minute and infinitesimal, possessed “every intellectual or moral attribute possessed by the Father and the Son;” or that “the spiritual personages of the Father and the Son and the Holy Ghost, if organized at all, must have been the result of the self-combinations and unions of the pre-existent, intelligent, powerful and eternal particles of matter.” The reader may inquire, “Why could they not reveal this?” It was because there was no such fact in existence. They were evidently content with the knowledge that from all eternity there had existed organized beings, in an organized form, possessing superior and controlling power to govern what brother Pratt calls the “self-moving, all-wise and all-powerful particles of matter,” and that it was neither rational nor consistent with the revelations of God and with reason and philosophy, to believe that these latter Forces and Powers had existed prior to the Beings who controlled and governed them. But to teach these ideas and to make them public to mankind, after so many ages of ignorance respecting them, has been reserved, according to his own arguments, for brother Orson Pratt. We must do brother Orson Pratt the justice, however, to say that he has never claimed to know these things by revelation; still he has published them to the world as facts, and as doctrines of the Church of Jesus Christ of Latter-day Saints.

In remarks which brother Pratt made in Great Salt Lake City, on 29, 1860—remarks which were based upon learning our views respecting the doctrines that he had published, and which he delivered without

intimation of any such intention—while speaking in relation to the things which were deemed objectionable and erroneous by the First Presidency and Twelve—he confessed that he had erred and done wrong in publishing them. He said, that “So far as revelation from the heavens is concerned, I have had none in relation to those points of doctrine;” and he further said, on this same subject, “There is one thing I will assure you of, God will never reveal anything to me, or to any other man, which will come in contact with the views and revelations which he gives to the man who holds the keys. We never need expect such a thing.” These remarks were published in the DESERET NEWS, July 25, 1860, and the First Presidency appended to them the following comments:—

“Elder Pratt sustains an unimpeachable character, as far as strict morality, tried integrity, industry, energy, zeal, faithfulness to his religion, and honesty in all business transactions are concerned, but it will be readily perceived from his remarks, that he does not claim exemption from liability to err in judgment in relation to some points of doctrine. Brother Pratt’s preachings and teachings upon the first principles of the Gospel are excellent.

With regard to the quotations and comments in the SEER as to Adam’s having been formed ‘out of the ground’ and ‘from the dust of the ground,’ &c., it is deemed wisest to let that subject remain without further explanation, for it is written that we are to receive ‘line upon line,’ according to our faith and capacities, and the circumstances attending our progress.

In the SEER, pages 24 and 25, par. 22, brother Pratt states:—

‘All these gods are equal in power, in glory, in dominion, and in the possession of all things; each possesses a fulness of truth, of knowledge, of wisdom, of light, of intelligence; each governs himself in all things by his own attributes, and is filled with love, goodness, mercy and justice towards all. The fulness of all these attributes is what constitutes God. It is truth, light and love that we worship and adore; these are the same in all worlds; and as these constitute God, he is the same in all worlds; ‘wherever you find a fulness of wisdom, knowledge, truth, goodness, love and such like qualities, there you find God in all his glory, power and majesty—therefore, if you worship these adorable perfections, you worship God.’

SEER, page 117, par. 95:—

‘Then there will be no Being or Beings in existence that will know one particle more than what we know; then our knowledge and wisdom and power will be infinite, and cannot, from thenceforth, be increased or expanded in the least degree.’

Same page, par. 96:—

‘But when they (the Saints) become one with the Father and the Son, and receive a fulness of their glory, that will be the end of all progression in knowledge, because there will be nothing more to be learned. The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present and to come.’

Par. 97:—

‘There are none among them (the Gods) that are in advance of the others in knowledge; though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of, but what every other God knows.’ ‘None of these Gods are progressing in knowledge, neither can they progress in the acquirement of any truth.’

In his treatise entitled ‘Great First Cause,’ page 16, par. 17, brother Pratt states:—

‘All the organizations of worlds, of minerals, of vegetables, of animals, of men, of angels, of spirits, and of the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self-combinations and unions of the pre-existent, intelligent, powerful and eternal particles of substance. These eternal forces and powers are the great first causes of all things and events that have had a beginning.’

The foregoing quoted ideas, and similar ones omitted to be quoted, with the comments thereon, as advanced by brother Pratt in an article in the SEER, entitled ‘Pre-existence of man,’ and in his treatise entitled ‘Great First Cause,’ are plausibly presented. But to the whole subject we will answer in the words of the Apostle Joseph Smith, on a similar occasion. One of the Elders of Israel had written a long communication which he deemed to be very important, and requested brother Joseph to hear him read it. The Prophet commended his style in glowing terms, remarked that the ideas were ingeniously advanced, &c., &c., and that he had but one objection to it. ‘What is that?’ inquired the writer, greatly elated that his production was considered so near perfect. The Prophet Joseph replied, ‘It is not true.’

This should be a lasting lesson to the Elders of Israel not to undertake to teach

doctrine they do not understand. If the Saints can preserve themselves in a present salvation day by day, which is easy to be taught and comprehended, it will be well with them hereafter.

BRIGHAM YOUNG.
HEBER C. KIMBALL.
DANIEL H. WELLS."

In an article entitled "The Holy Spirit," published by brother Pratt in the MILLENNIAL STAR of October 15th, and November 1, 1850, pages 305-309, and pages 325-328, it is stated, among other things, in relation to the Holy Spirit, that,

"Each part of this substance is all-wise and all-powerful, possessing the same knowledge and the same truth. The essence can be divided into parts like all other matter, but the truth which each part possesses is one truth, and is indivisible; and because of the oneness of the quality, all these parts are called but one God. There is a *plurality* of substance, but a *unity* of quality; and it is this unity which constitutes the one God which we worship. When we worship the Father, we do not worship merely his substance, but we worship the attributes of that substance; so, likewise, when we worship the Son, we do not merely worship the essence or substance of the Son, but we worship because of his qualities or attributes; in like manner when we worship the Spirit, we do not merely worship a personal substance or a widely diffused substance, but we worship the attributes and qualities of this substance; it is not then the essence alone which is the object of worship, but it is the qualities of the essence. These attributes and qualities, unlike the essence, are undivided; they are whole and entire in every part. A truth is not two truths because it dwells in two or more beings, but we worship it as one truth wherever we find it. Hence, if the qualities and attributes are the principal cause of our worship, we worship them as one and the same, wherever they are found, whether in a million of substances or only in one. If these qualities and attributes dwell in all their fulness in every substance of the universe, then one and the same God would dwell in every substance, so far as the qualities are concerned. That the qualities are the real object of worship, and not the essence, is evident from the fact that all essences without their qualities, must be alike in nature, if not in form and magnitude. Therefore one essence without qualities has no more claim to our worship than another."

And again he says:—

"We can form some conception of the extreme minuteness of these all-powerful and all-wise atoms of substance, when we reflect that they are capable of being in and through all things. Now there are many solids so dense, that many millions of millions of particles are collected in a space not larger than a grain of mustard seed; now the pores between these particles must be still more minute than the particles themselves; therefore, the particles of that all-wise substance, which is in and through all things, must be sufficiently minute to enter these extremely small pores, surrounding every atom, and pervading the whole mass, governing and controlling it according to fixed and definite laws."

In a tract, bearing the same title as the article just quoted from, one of a series of eight tracts which brother Pratt published in England in the year 1856, in reasoning upon the difference between the Holy Spirit and the being known as the, Holy Ghost, it is stated on page 51, par. 11, that

"On this occasion [the day of Pentecost,] portions of this Holy Fluid assumed the form of 'Cloven Tongues like as of Fire.' It is very doubtful whether a permanent personal spirit would dissolve its personality, and transform its parts into one hundred and twenty tongues, having the appearance of fire. But a living, self-moving fluid substance might transform itself into any shape it pleased, and render itself visible in the form of tongues, or in the form of a dove, or in a personal form, resembling the image of man."

And further on page 53, par. 18, he says:—

"This boundless ocean of spirit possesses in every part, however minute, a will, a self-moving power, knowledge, wisdom, love, goodness, holiness, justice, mercy, and every intellectual and moral attribute possessed by the Father and the Son. Each particle of this Holy Spirit knows, every instant, how to act upon the other materials of nature with which it is immediately associated: it knows how to vary the gravitating tendency of a particle of matter, every moment, precisely in the inverse ratio of the square of its distance from every other particle in the universe. Where an infinite number of particles of matter are in motion, and every instant changing their relative distances from each other, it must require an overwhelming amount of discernment and knowledge, to

each particle of the spirit to perceive every motion of every other particle, and every instant to know the relative positions and distances of every particle in the universe. And yet without such knowledge, the gravitating intensity could not be varied according to the strict law which is known to exist. For the Holy Spirit to move all the materials of nature, according to this one law, requires a wisdom and knowledge incomprehensible to mortal man."

Again, on page 53, par. 20, it is stated that,

"Man has been accustomed to associate wisdom, knowledge, love, joy, and all the other faculties and passions, with an organized being or personality. Therefore, when he is informed that the Holy Spirit possesses all these attributes, he, from habit, supposes it to be a person; but there is no necessary connection between these attributes and a personality. Indeed, there is no reason why these attributes may not also belong to a fluid substance. We see life and voluntary motion exhibited by beings of every conceivable shape and magnitude, from man down through every grade of existence to the microscopic animalcules. Many of these inconceivably small beings appear to be merely minute globules or particles of living substance. Such being the case, why may not the still smaller particles of the Holy Spirit be alive also? and why may they not also possess all the elementary attributes of a spiritual personage or organization? Is there anything in the mere shape or magnitude of organized spirit-matter, that should cause it to differ in its elementary attributes from unorganized spirit-matter? Certainly not. Therefore, it is perfectly analogous with what we see in nature, to attribute life, voluntary motion, and numerous other attributes and qualities, to a fluid substance, or to each of its particles."

And on page 55, par. 25, it is said that,

"By the power of Their[the Father and the Son] word the Spirit would set those worlds into harmonious motion; by the power of Their word the Spirit would move the particles in nature according to the law of gravitation; by Their word the Spirit would move every substance according to the varied laws which now exist. By the power of Their word the Spirit could suspend its operations in one way, and operate in another, directly opposite, causing what the world generally calls a miracle. Through the agency of such a universal Spirit, a person could exercise

almighty power, throughout every department of nature. Particles, worlds and universes would obey, the Spirit being the great grand executor of all the sublime and majestic movements exhibited in boundless space."

On the same page, par. 27, it reads,

"But if the body of each Saint is full of the Holy Ghost, it is evident that this holy substance dwelling in each temple, must assume the same shape and magnitude as the temple which it fills. If any one should, by vision, behold the tabernacle of man filled throughout with this substance, he would perceive it existing in a personal form of the same size and shape as the human spirit or tabernacle. And if he should behold a million of such bodily temples thus filled, he would see a million of personal beings called the Holy Ghost; but each one of these, though one with all the others in the attributes, would be distinct in substance from all the rest. They are distinct personal forms which the spiritual fluid assumes, upon entering human bodies, so as to accommodate itself to the size and form of the respective human temples which it inhabits."

We have quoted some of the items which stand out most prominently in the publications referred to, and which strike us as being most objectionable. They are self-confounding and conflict one with another, and, to our minds, some of the statements, if pursued to their legitimate conclusion, would convey the idea that the physical and spiritual organization of a human being conferred no additional powers or benefits on the creature thus organized, but that any single atom of the "spiritual fluid," however minute, possessed every attribute that an organized being could possess. Yet it will readily be perceived, upon reflection, that attributes never can be made manifest in any world except through organized beings.

There are great and important truths connected with the eternities of our God and with man's existence past, present and future, which the Almighty, in his wisdom, sees fit to conceal from the children of men. The latter are evidently unprepared to receive them, and there could be no possible benefit accrue to them, at present, from their revelation. It is in this light that we view the points of doctrine which we have quoted. If

they were true, we would think it unwise to have them made public as these have been. But the expounder of these points of doctrine acknowledges that he has not had any revelation from the heavens in relation to them, and we know that we have had no revelation from God respecting them, except to know that many of them are false, and that the publication of all of them is unwise and objectionable. They are mere hypotheses, and should be perused and accepted as such, and not as doctrines of the Church. Whenever brother Orson Pratt has written upon that which he knows, and has confined himself to doctrines which he understands, his arguments are convincing and unanswerable; but, when he has indulged in hypotheses and theories, he has launched forth on an endless sea of speculation to which there is no horizon. The last half of the tract entitled "The Holy Spirit," contains excellent and conclusive arguments, and is all that could be wished; so also with many of his writings. But the SEER, THE GREAT FIRST CAUSE, the article in the MILLENNIAL STAR of October 15th, and November 1, 1850, on the *Holy Spirit*, and the first half of the tract, also on the *Holy Spirit*, contain doctrines which we cannot sanction, and which we have felt impressed to disown, so that the Saints who now live, and who may live hereafter, may not be misled by our silence, or be left to misinterpret it. Where these objectionable works, or parts of works, are bound in volumes, or otherwise, they should be cut out and destroyed; with proper care this can be done without much, if any, injury to the volumes.

It ought to have been known, years ago, by every person in the Church—for ample teachings have been given on the point—that no member of the Church has the right to publish any doctrines, as the doctrines of the Church of Jesus Christ of Latter-day Saints, without first submitting them for examination and approval to the First Presidency and the Twelve. There is but one man upon the earth, at one time, who holds the keys to receive commandments and revelations for the Church, and who has the authority to write doctrines by way of commandment unto the Church. And any man who so far forgets the order instituted by the Lord as to write and publish what may be termed new doctrines, without consulting with the First Presidency of the Church respecting them, places himself in a false position, and exposes himself to the power of darkness by violating his Priesthood.

While upon this subject, we wish to warn all the Elders of the Church, and to have it clearly understood by the members, that, in the future, whoever publishes any new doctrines without first taking this course, will be liable to lose his Priesthood.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEORGE A. SMITH,
AMASA M. LYMAN,
EZRA T. BENSON,
CHARLES C. RICH,
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ERASTUS SNOW,
FRANKLIN D. RICHARDS,
GEORGE Q. CANNON.

REMEMBER THY CREATOR.

BY ELDER JOHN BURROWS.

—o—
“Remember thy Creator in the days of thy youth.”—ECCLES. XII. 1.

The observance of the above injunction is of grave importance to all the young, as it is in our youthful days that we lay the foundation where-

on we build as it were ourselves up either to honor and exaltation, or take the path that will lead downward to shame and condemnation.

In order that an individual may remember his Creator, he must necessarily receive some true knowledge of him, as that which is not known cannot be remembered. Man is generally informed of the existence of his Creator by tradition in his youth. Although many powerful and truthful impressions are made upon the human mind while under the influence of tradition, a true knowledge of God and his attributes can only be obtained through the divine medium of revelation. If the minds of the young were to be stored with principles of truth, no matter how simple they might be, if rightly inculcated they would prove far more effectual aids towards the moral and intellectual development and happiness of man, than feeding the mind with dogmatic theology, much of which is erroneous concerning God, heaven and true religion.

"Remember thy Creator in the days of thy youth." This injunction is often lost sight of by the young, and forgotten by them, in consequence of such an abundance of formal instruction being crowded upon the tender memory; such, for instance, as the Church Catechism, the Collects, the Thirty-nine Articles, &c., and hence, although the youth may have been previously taught respecting his Creator, he forgets Him, is led almost involuntarily into forbidden paths, and too often grows up in ignorance. It is said that the path of youth is slippery, this is evidently true. The first part of the career of a human being may be likened unto the ascent of one of those huge mountains of which travellers have told us. In beginning to ascend, it requires one to be very watchful and careful, as one false step either to the right or left, may be attended with fatal results; so it is, measurably, with human life. How necessary then that the young should be taught correctly how to travel the journey of life in safety. Truly is it said,

"Oh! happy is the man who hears
Instruction's warning voice,
And who celestial wisdom makes
His early, only choice."

It is necessary for us to understand not only that God is our Creator, Sustainer and Benefactor, but, also,

that it is the duty of each one of us to learn and bear in mind those things which he has revealed and does reveal from time to time. It is the privilege of every one to obtain some knowledge of God, but we are told that man by his own wisdom cannot find out God. How, then, is he to become acquainted with Him? In the first place, he is taught when a child that there is an all-wise and all-powerful Being called God, also, that that Supreme Being dwells in heaven, that he made the universe, and that his power is infinite, extending throughout his wondrous creations. Although man is taught these things, it is not sufficient for him to understand them alone, but he should also be informed that there are certain laws and principles to be observed by him, so that he may not only know but serve his Creator. The mind that is thus trained expands, and in proportion as it imbibes truth, its powers become more and more maturely developed, reason begins to shine forth and illumine the understanding, and bursting through the darkness by which it is surrounded, it prompts the young mind to inquire, "Whence came I?" "Whither am I going?" Assisted thus it is drawn into reflection, and the man looks around him, sees gorgeous creation above, and mighty works below, beholds wherever he goes the wisdom of that Creator whom he has been taught to revere, and as he gazes with awe and admiration on these stupendous works, his soul is filled with joy and gratitude which increase with his humility, and he feels that he is in reality a son of the great God. Thus reason being allowed to preside, no place is found for tradition, but truth predominates. To a mind truly developed, the words of the Psalmist do not appear so mysterious, "What is man that thou art mindful of him?" for, having by the light of truth and reason received some true knowledge, he feels that God is not only his benefactor, but, also, the benefactor of the whole human family.

Thus, by the aid of reason and revelation, pure faith can be exercised and pure knowledge obtained, by the practice of which man can rise in the scale of intelligence, and accomplish

the design of his Creator in sending him forth into this state of probation. But to accomplish these things, he must not only remember his Creator in the days of his youth, but cherish that remembrance until he arrives at manhood, and in order to do this he must be rightly instructed. The human family at large have, up to the present time, been seeking for happiness, but have not yet been able to discover a way by which to obtain it, in consequence of their acting according to tradition, both in their own education and in the education of their children. There are but very few parents who do not desire to see their children grow up with a correct knowledge of God, and become useful and

intelligent, men and women of truth and integrity; but children must be taught to practice virtue and righteousness, and be assisted to imbibe truth and principles of godliness, before they can attain unto this desirable state. All those who obey the Gospel and receive the Holy Ghost, desire to see their children grow up pure before God, and hence they realize, or should do, the importance of the precept, "Train up a child in the way he should go," &c. How is this to be accomplished? By bearing in mind and teaching by example that, "He who would train up a child in the way it should go, must go in the way he would train up the child."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 21, 1865.

THAT many false doctrines will prevail over the face of the earth in the last days, there is abundant evidence to prove both in the Old and New Testament, the Book of Mormon, Book of Doctrine and Covenants, and many other revelations from God, and that they will counterfeit the truth so near as to deceive the "very elect" if possible, is certain. It is therefore evidently the duty of those who have been placed as watchmen upon the towers of Zion, to faithfully warn not only the Saints, but the inhabitants of the world at large, and thus prevent many of the ravages of these "wolves in sheep's clothing," who, according to the words of the Apostle, "teach some other Gospel," from devouring the flock of Christ.

If we were to ask ourselves the question, shall we ever fall from grace, leave the Church of Christ, and mingle again with the beggarly elements of the world? Can our minds ever become so blinded as to no longer behold the dealings of God with his children, the miracles we have witnessed, the many times His hand has been stretched out in our behalf? We answer, yes, it is possible, even probable, unless we strictly observe all our covenants with God, and keep his commandments blameless. Look for instance at the examples in the cases of David Whitmer, Martin Harris, Oliver Cowdery,* and others who,

* Oliver Cowdery desired to return to the Church, but died before arriving at Salt Lake City.

while in the midst of immediate communion with God and the instructions of the Prophet Joseph, turned from the light and forsook the only hope of salvation. Yet, in the face of these warnings we may be upon the verge of apostacy, unless we realize that we are living our religion, and calling upon the Lord daily for his aid and assistance.

Now God has pointed out a way for our edification and advancement in his kingdom. He has set in the Church, Apostles, Prophets, Pastors and Teachers for the perfecting of the Saints and the work of the ministry. He has also pointed out other helps and agencies by which to secure our salvation, one of which is his written word. There may be some of our people who think they have no time to read the Bible, Book of Mormon, and other publications given by inspiration. Those revelations which he has given through his servants, and caused to be published to the world, make our duty clear to our understanding, and the Almighty expects us to receive them in the form in which they are presented, that we may learn and profit by them. Some, from want of attention to the written word, fall into carelessness, and do not see the necessity of living their religion so closely as to observe every duty. They think more revelations should be given, and more of the great events that are yet to transpire in the last days unfolded to their gaze; but sufficient has already been revealed, much more than we have lived up to, therefore it would be useless to expect a special revelation to ourselves upon the particular manner in which Christ should make his second advent upon the earth, or some other of the wonderful events in the last days, while we overlook and neglect those already given. On the other hand, there are those who constantly read the Bible and the other scriptures of divine truth, and are like Pius IX, the present Pope of Rome, who upon the occasion of his inauguration, placing his hand upon the Bible, said, "This is my guide, *my only guide*, that shall direct me in the administration of my high and holy calling." Now this again is falling into another extreme quite as fatal to us as the former. Some will ask, How can this be, if the Scriptures of divine truth are written for our salvation, and we are instructed to "search the Scriptures, for in them ye think ye have eternal life?" True, but the Apostle Paul also assures us that "the letter killeth, but the Spirit giveth life;" therefore, while it is wrong to neglect obtaining knowledge by diligently searching the revelations of heaven, it is not safe to place entire dependence upon the written word, without our study being accompanied by the Spirit of God. Then it will aid us in passing through the trials necessary to strengthen our faith, prove us before God and his angels, enable us to discern between good and evil, know the temptations of the Adversary, avoid the many snares he lays for the unwary, and obtain grace and stability that we may not be tossed about by "every wind of doctrine and "cunningly devised fable." Let us, therefore, not only search the Scriptures diligently, but, while we keep ourselves unspotted from the world, call upon the Lord fervently that his Spirit may abide with us, for the "prayer of a righteous man availeth much," and the inspiration of the Almighty will give us understanding. We have the living oracles in our midst, and it is therefore necessary that we live by every word that proceedeth out of His mouth and obey all his commandments, with an eye single to his glory, that we may abide the day of his coming, and stand when he appeareth.

It may seem unnecessary to some for us to present this matter before the Saints, because they say, We have heard all this before; but let it be remem-

ABSTRACT OF CORRESPONDENCE.

bered, that it is the duty of the watchmen upon the walls of Zion to raise their warning voices when they see the approaching enemy. The Adversary is again arousing himself with renewed energy to combat the truth, and seeking whom he may devour. Consider with what feelings we would view one whom we love approaching a precipice to certain death; how we would exert every nerve, raise our voices and cry out that we might save him from his impending fate. And yet, what is the death of this frail mortal tabernacle, can it be compared for one moment with the endless torments of the damned, the loss of one immortal soul? We do know that throughout this Mission there are some who are gradually yielding to the syren voice of the tempter, losing that pure spirit and love for the truth which inspired them when they first embraced the Everlasting Gospel, and "turning like the dog to its vomit." How, then, can we hope to arrest them in their mad career, but by raising our voices and sparing not? Do the people desire happiness in this life, and glory and immortality in the presence of our Father and God? Let them then obey his commandments. What has this world or Satan to offer that will compensate for disobedience unto even the least of the commandments of our great Creator? Nothing; all is the Lord's, Christ and his faithful ones are his heirs; the substance, the kingdom is ours if we live for it.

Our readers will observe from the article published in this week's **STAR**, from the pen of the First Presidency and the Twelve, that a call has been made for all copies of the work "Joseph Smith, the Prophet," and other publications also mentioned in that article. The reasons assigned are sufficient to justify this step, and a request has been previously made through the columns of the **STAR**, that all copies of such works in possession of parties in this country, should be forwarded to the Liverpool Office. We are aware, however, that there are still several loose copies floating around through different parts of the Mission, and we would therefore be pleased to have all copies sent to us immediately, and would wish the brethren in the various Conferences to assist us in seeing this attended to. We shall receive them on the same terms as those mentioned by the First Presidency—namely, gratis, a credit on Tithing, or returned in any of the standard works of the Church.

ABSTRACT OF CORRESPONDENCE.

✓ SWISS, GERMAN AND ITALIAN MISSION.—Elder William P. Nebeker writing from Geneva on the 9th inst., says:—"Brother Spencer is in a place called Rehstein, situated in the valley of the Rhine, between Sargans and Rorshach, where he is doing his best towards acquiring a knowledge of the German grammar, and, having no interpreter at hand, he is compelled to make all possible practical use of it. Though surrounded with highly discouraging circumstances, he writes in good spirits. Brother Horne is in Zürich, talking with the people the best he can, and from what brother Hugentobler writes me, is making creditable progress in acquiring the language. Brother Hoagland is at present in Biel, and brother Sangiovanni says he has never seen any one

more industrious in study, because, when he has not his book in hand, he is continually whispering the words over to himself. This is a sure way of progressing, as it soon enables the student to *think* in the language. Brother Sangiovanni appears to be doing a good work in his field of labor, six persons having been baptized since he went there. By letters from Zürich and East Switzerland, I am informed that the Work is slowly but surely progressing in that district. I expect to leave here soon, and visit all the Branches in Switzerland. Some pious gentlemen arrived here last night from Germany, and by hand-bills stuck up throughout the town, gave public notice that they would hold a meeting on Friday evening, for the purpose of considering the 6th and 7th verses of the 14th chapter of John's Revelation, inviting all to attend the same, which a few of the brethren and I did. The individuals referred to delivered their addresses in French, of which I understood but little, but I soon detected the would-be important Pharisaical cant usually found in such persons. The gist of their remarks was, that the second coming of the Savior was nigh, and that there was no people on the earth prepared to receive him; that the present political and social corruption is alarming, that the spilt blood of Jesus Christ had brought forth no fruits for the last eighteen centuries, and that there should be a church with Prophets, Apostles, &c., who should heal the sick. Their remarks did not appear to have much effect upon those present, and at the conclusion of their meeting, they invited all who might wish to converse with them on the subject at issue, to call upon them at their hotel, stating at the same time that they desired to find individuals who would continue the work they had commenced, otherwise their journey would be in vain. Brother Schweizer and Lang accordingly called upon them the following day, taking with them a New Testament and a few of our tracts. Before stating their principles, they asked the others for theirs. They said that they were not sent of God, but that they were searching for the true order, and thought all churches should unite in the same thing. That point being settled, the brethren put forth their own doctrines, to which the other party replied, that they had already heard of the same, having talked with a Mr. Ballif, who had been a missionary of that sect to this country, but that they did not believe that Joseph Smith was a Prophet, and needed no teaching on these points, being men of great learning, and having been engaged at their work since the year 1848. One of them, an elderly man, having a greater supply of conceit, somewhat tinctured with impudence, than the others, said that he was armed with knowledge, and in religious matters was as strong as Napoleon with his army, apparently forgetting that the latter with all his ability unwisely ruined a magnificent army in Russia, was crushed at Waterloo, and ended his days in miserable exile. Brother Schweizer suggested that he (the speaker) might be overstocked with learning, and thereby unable to understand the truth, calling his attention to Paul's 1st Epistle to the Corinthians, 1st chapter, 19th—21st verses, and 3rd chapter, 18th—20th verses. The powerful man then said that the "Mormons" were always placing great stress upon the minor passages in the Scriptures, but allowed the important ones to pass unobserved; that he sought after something great, such as the spirit of prophecy, and quoted from the 1st Epistle to the Corinthians, 14th chapter, 1st verse. He also stated that he did not trouble himself over such small matters as the mode of baptism, such not being of much importance. The brethren then asked him if he claimed to be a prophet, and received an answer in the negative; they further

asked if he had the spirit of prophecy, to which he replied No, after which the interview terminated by the learned gentleman saying about the following, "We do not know whether you will come over to our party and help us or not, but so much is sure, we will not join your party." If those professing to believe in the necessity of Apostles and Prophets, that the second coming of the Savior was nigh at hand with no people to receive him, and that the true faith has not been on the earth for the last eighteen hundred years, can be so utterly blind, what can be expected of those who claim that the Gospel has never been taken from the earth since the Savior's death?"

NORWICH CONFERENCE.—Elder John L. Dolten writing from Norwich on the 11th inst., says:—"We held a Conference here on the 10th ult. There were present—Of the Presidency of the European Mission, Brigham Young, jun.; of the Quorum of the Twelve Apostles, Orson Pratt, sen.; Elders W. W. Raymond, President of the Norwich District; W. S. Warren, President of the Bedford Conference, Benjamin J. Stringam and William W. Riter. The morning meeting was occupied by the representations of the Branch Presidents. The Conference was reported as being in a good condition; the Saints were united, and the majority of them striving to live up to the commandments of God. In the afternoon the Authorities of the Church were presented in the usual manner, and unanimously sustained by the congregation. The Financial and Statistical Reports were read and approved of. President Brigham Young, jun., expressed his satisfaction with the reports given, and exhorted the Saints to renewed diligence and faithfulness. Elder Orson Pratt, sen., spoke on the restoration of the Gospel, and in the evening addressed the audience at some length on the principles of salvation, being listened to very attentively. The Spirit of the Lord was manifested throughout the day's proceedings, and quite a number of strangers were present, who seemed much pleased with the remarks made. After Conference, Elder O. Pratt stayed and lectured in this city, and also in several places a few miles from here—namely, Lowestoft, Shipdham, Dereham, and Whymondham, to attentive congregations. The Saints, as well as the strangers, received many good instructions, and I trust they will profit by the same. As for myself, I feel determined to do all that lies in my power to the rolling forth and building up of the kingdom of God. We have not baptized a great many in this Conference, still, more than what we have emigrated. We have sown the seed, and leave God to give the increase, waiting patiently and praying for the best. I have found the Saints in this, as well as in other Conferences where I have been, to be first rate people, that is, the greater number of them, and doing all they can to build up the kingdom and emancipate themselves from this country. Elder W. W. Raymond, our District President, as also Elder L. G. Rice, are united with me in striving to spread the principles of truth and righteousness amongst the people."

NOTTINGHAM CONFERENCE.—Elder H. Luff writing from Nottingham on the 11th inst., says. "We held a Conference in the Assembly rooms here on the 1st inst. There were present, Elders James Townsend, President of the Nottingham District, Willford Woodruff, jun., President of the Leicester Conference, Lorenzo D. Rudd, President of the Derby Conference, Robert Watson, jun., President of the Lincolnshire Conference, William A. McMaster, Travelling Elder in the Lincolnshire Conference, Richard R. Birkbeck, and Edwin H. Tuffs, Travelling Elders in the Leicester Conference, and Henry Cumberland Travelling Elder in the Derby Conference. The forenoon's meeting was con-

pied with hearing reports as to the condition of the Branches. They were represented as striving to keep the commandments of God, paying their Tithing and doing all in their power to roll on the work of God. In the afternoon Elders Lorenzo D. Rudd and William A. McMaster, and in the evening Elder James Townsend addressed the Saints, giving them some valuable instructions. The Conference is in a good condition, and many are doing their best to gather to Zion."

C O R R E S P O N D E N C E .



AMERICA.

Great Salt Lake City, Aug. 22, 1865.
Presidents Daniel H. Wells and Brigham Young, jun.

Dear Brethren,—Your favors—brother Daniel's of June 28th, and Brigham's of June — and 19th—have been received, and the contents duly noted.

Brother Daniel's favor contained the correspondence on the case of R. H. L. Parker and his confessions. Those letters reveal an amount of transgression and sin that is fearful to contemplate. His past course, however, has been such as to lead those who understand the signs of transgression, to be fully satisfied that some wrong had been committed, and we were therefore prepared for such a revelation as these letters make. Whenever Elders tamper with sin and partake of the intoxicating cup, no matter who they may be, or how staunch apparently they are, they stand in imminent danger, and unless they speedily repent and forsake such practices, they are very liable to fall into transgression of a more damning character. If an Elder will not resist the temptation to drink, what assurance does he give that he will resist other temptations which offer themselves so commonly on all hands in that country? Where Elders are guilty of drinking, it will be found, in nearly every instance, that they practice other vices.

We returned to the City from our preaching trip to Cache Valley on Friday, the 11th inst., after having held a great number of meetings in the various settlements, which were well attended by the Saints. The Spirit was abundantly poured out, and under its inspiration, excellent, timely

and practical instructions were given. These visits are attended with very good effects to the people, and are much enjoyed and appreciated by them. It is a pleasant relief from their toil, to have the privilege of assembling with their neighbors to listen to the words of life from the servants of God; they are rested and refreshed by the change, and return to their labor benefited by the rest. In Sanpete county, during our visit there, when there was an anxiety manifested by the presiding officers, about giving notice to the people, to attend the watering of their crops, which if they had done would have called off their attention from the meetings, I requested the privilege of giving out the notice. I told the Saints that if they would leave their crops in the hands of the Lord and all come to the meetings, only leaving a sufficient number of men, to guard their houses and settlements from the depredations of the Indians, that I would promise them, in the name of the Lord, that they should have better crops than if they were to neglect the meetings and attend to watering. That night the rain began to descend, and during the remainder of our stay, it rained every night, and we were threatened with showers through every meeting, and on the last day, had to adjourn to a house to be out of the rain. The Lord has proved, and is still proving to his Saints that, if they will be faithful to him, he will provide and care for them.

Everything is moving along quietly in the City. The troops here are much reduced in numbers. The year having expired, the Provost guard gave

up the house, which they occupied on the south of the Tabernacle Block, opposite the south gate, and they have moved to a place on the east side of the Eighth Ward Square. They are quite quiet and subdued in their manner. That square has been fenced by the City Council, and the south gate of the Temple Block has been opened for worshippers at the Bowery to pass through. Westart on a trip to Tooele county, the Lord willing, on Friday, August the 25th, and will hold meetings on Saturday and Sunday, and return on Monday to the City. The next Monday, September 4th, the Lord willing, we

start to St. George, expecting to hold meetings on the way down and returning.

We have received a telegram from Elders Holman and Taylor, under date of July 17th, in which they state that the Danish company would start in three days on the plains, and the English company about the 4th of August. The telegraph line has been down a great deal of late, and we have had but little or no opportunity of communicating w'th the brethren east.

With love to yourselves, and praying the Lord to bless and uphold you, I remain your brother,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

ENGLAND.—The business of arresting Fenians still goes on. The steamers coming from America are rigidly watched, and the passengers searched with as much formality as if a passport system were enforced. A ship from New York, the *Helvetic*, being about to take its Irish passengers to Liverpool instead of landing them at Queenstown, was forced to bring up at the latter place. The passengers on landing were locked up in a store-room, and during two hours had the pleasure of seeing their letters read, papers turned over, and boxes searched by the police. The investigation resulted in the arrest of one person. It is said that the prisoners are treated with exceptional rigor, and in a manner wholly unprecedented with reference to untried prisoners. These complaints are probably exaggerated, but if the statements made are true, the fact will do more to bring about a reaction in favor of the prisoners than anything else.

ITALY.—The evacuation of Rome by the French troops has actually begun. Detachments have already left Frosinoni and Velletri, and those which were pursuing the brigands have been ordered to join their respective regiments. As the Roman Government will now be called upon to suppress brigandage, and as alone it is quite incapable of doing this, it will be absolutely necessary, that some arrangement is made with the Italian Government. As soon as the elections are over, we may therefore expect to hear of a revival of the negotiations between the Courts of Florence and Rome.

AMERICA.—An important Correspondence has just been published which has passed betwixt Earl Russel and Mr. Adams, the American Minister, respecting the claims arising out of the depredations of the Alabama and other Confederate cruisers. It is evident that the American Government labors under the impression, that the claims in question are based on justice, as well as on well-defined principles of international law. Earl Russel wholly and emphatically repudiates the demands, and even refuses to submit them to arbitration. The next letter will likely be a despatch from Washington to the American Minister.

In the village of Springfield, near Gretna Green, there resides a respectable old woman, named Johnston, who has lived to see her offspring in their fourth generation. She is a mother to ten, grandmother to forty-nine, great-grandmother to forty, and great-great-grandmother to one—making in all the very respectable number of 100.